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THE MISSIONARY WORLD.

JUBILEE NEW HEBRIDES MISSION.

(Concluded.)

By the time Mr. Inglis had settled on the opposite side of the island, the tide had turned in favour of Christianity at Mr. Geddie's station. Fifteen had been baptized, and the Lord's supper had been observed on the visit of the London Missionary Society's deputation that year in the *John Williams*. The two missionaries occupied different sides of the island, but laboured with equal zeal and great cordiality. They preached, taught in schools, translated Scriptures, composed, and Mr. Geddie printed a class-book, built premises, and exercised an influence for good all over the island. Young people were all taught to read and write, congregations were organized with elders and deacons, fifty day schools established, and over 2,000 persons admitted into the visible Church by baptism. The whole people were evangelized. It was a marvellous change in a degraded and cannibal people. At length the whole Scriptures were translated, and first the New, and ultimately the Old Testament were printed by the British and Foreign Bible Society in London, but paid for by the contributions of arrowroot from the Christian converts. After a visit to Nova Scotia in 1863, where he got the translation of the Book of Psalms printed, Mr. Geddie returned with the honorary degree of D. D., from Queen's University in Canada, to resume his labours. But he had to retire in 1872, prematurely aged by his toils and exposures. He died at Geelong in the end of that year, leaving a widow, one son and four daughters. Two of the latter were married to missionaries in the New Hebrides. He was a noble, self-denying pioneer, and led many into the fold of Christ. He had a happy way of dealing with the natives, and was also very handy in work. It was my privilege, by the kindness of a few friends, to place a wooden tablet to his memory on the wall of the stone church he had erected at Aneityum. The record of his labours, inscribed on it in the native language, concludes with these words: "When he landed here in 1848 there were no Christians, and when he left here in 1872, there were no heathen." Since first published, this inscription has gone round the world, increasing in value, as it was retold, until the latest account makes the tablet marble and the letters gold!

Mr. Inglis continued at his station till 1877, and then retired to carry the Old Testament through the press in London. He also published his translation of the Shorter Catechism and Mr. Geddie's abridged translation of the first part of the "Pilgrim's Progress," and some hymns. He added a Dictionary of Aneityumese. He received the honorary degree of D. D. from the University of Glasgow, and in a green old age still served the mission both by speech and by books in Scotland. His patient toil, his wise management, his clear style of instruction, and his benevolent life, aided by his late excellent wife, did much for the Christianity of Aneityum. It is meet that both Dr. Geddie and Dr. Inglis should be held in grateful remembrance for their successful efforts in bringing a whole island of cannibal people into the peaceful fold of the Good Shepherd. Amidst a decreasing population the cause of Christ has flourished on the island, and the contributions of arrowroot from the Christian Church at Aneityum nearly supported their resident minister—the Rev. J. H. Lawrie. This church was the first of the Papuan race embraced within the visible kingdom of God, and it became the pioneer of others among the thirty islands of the New Hebrides.

AFFAIRS IN UGANDA.

Another chapter has been added to the romance of Christian Missions in Uganda. The letter of Mr. H. M. Stanley from Ugogo to Mr. A. L. Bruce (Livingstone's son-in-law), of Edinburgh, and the remarkable letters in the *Church Missionary Intelligencer* from Mr. A. M. Mackay and other Church Missionary Society's missionaries at the stations south of the Lake Victoria Nyanza, have lifted the curtain which for months has concealed the workings of God's providence in that region from our view. The missionaries who have so nobly maintained the advanced posts of the Church Missionary Society in the very heart of the

Dark Continent deserve to be named to our readers as men of the best type of missionary heroism. They are Mr. A. M. Mackay (a son of the Free Church Manse of Rhynie), who has been in Central Africa continuously since 1877; and the Rev. E. C. Gordon (the nephew of Bishop Hannington), who was with Hannington in the midst of his terrible sufferings south of the Nyanza in 1882—both at Usam-biro; and the Rev. R. H. Walker (who with Mr. Gordon had been at Mwanga's court, and had remained through the revolution dethroning Mwanga, till they were both expelled at the instance of the Arabs), and Mr. D. Deekes, both at Nassa on Speke Gulf. These stations are separated from Uganda by the breadth of the great lake, but they are really the nearest to the scene of action in that interesting land. Up to the time of writing they were busy among the Unyamwezi people, and Stanley's famous letter, dated September 2, from Usam-biro gives a generous notice of their labours. Referring to the work carried on in this quarter Stanley said:

"We arrived here on the 28th inst. and found the modern Livingstone, Mr. A. M. Mackay, safely and comfortably established at this mission station. I had always admired Mackay. He had never joined in the missionaries' attacks on me, and every fact I had heard about him indicated that I should find him an able and reliable man. When I saw him and some of his work about here, then I recognized the man I had pleaded in the name of Mtesa should be sent to him in 1875, the very type of man I had described as necessary to confirm Mtesa in his growing love for the white man's creed."

The letters from these devoted missionaries and from Mr. Stanley alike disclose a wonderful state of affairs. Our readers may be aware that, after the expulsion of Mwanga, whose cruelty and sensuality had alienated his nearest followers, Kiwewa, his brother, ascended the throne, and was at first favourable to the Christians of the kingdom. The Mohammedans, however, soon got him expelled, and he died of poison. Kalema, another son of Mtesa, then became king under Arab and Mohammedan influence. Meanwhile Mwanga had taken refuge with the Roman Catholic missionaries, south of the Nyanza Lake, and professing interest in Christianity he persuaded the Christian fugitives who had fled from Kalema's oppressive rule to the same neighbourhood to rejoin him in an effort to regain his lost kingdom. A deputation of the Church Missionary Society's converts had gone to Mr. Mackay to ask his counsel on the subject of joining in Mwanga's attempt, but on general grounds, and doubting Mwanga's sincerity, Mr. Mackay strongly dissuaded them from any co-operation. Before his counsel reached the main body of these converts, they had set out with the English trader, Mr. Stokes, a former missionary, and had encountered their opponents and been defeated. The Roman Catholic missionaries had not been so cautious and had supported Mwanga. But, though defeated, Mwanga and the Christians who had rallied to him were not broken. They had got possession of Sesse, a large island near the coast, opposite the capital of Uganda, and as they have possession of all the canoes, they are safe, and even in a good position for a further attack. This was practically how matters stood when these letters were written. Two or three points are of great interest: 1. It comes out in the letters that the Mohammedans have gained a very considerable portion of the Uganda population to the faith of the false prophet; (2) it appears that the nominal Christians are nevertheless numerous, the larger proportion being Roman Catholics, as the Roman Catholic missionaries are the preponderating body; (3) whilst in the battle that had been fought many of the notable persecutors of the Christians have been killed, not a few of the Church Missionary Society's converts have survived and have made no little progress in the knowledge and power of the Gospel; (4) Mr. Mackay eagerly pleads for more missionaries to guide the Baganda converts, to counteract Roman Catholic influence, and to be ready once more, it may be in the near future, to occupy the Uganda mission field. Meanwhile Mr. Gordon and Mr. Walker have gone to Sesse to visit the Christians there. We shall await the next development of events with interest. We add Mr. Stanley's panegyric, fully deserved, as we know from other accounts, of Mr. Mackay.